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HERALD MISSION NEWS

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OUR VIEWS OF MISSION WORK.

THE AUTHORITY OF CHRIST.*

T. H. Acheson, Denver, Col.

Men are slower to recognize the character, work and authority of Christ than they are to recognize the character and work of God. The Mohammedan and the Jew recognize God, but they do not give the Son His proper place. Even in Christian lands, and at times among Christian people, some failure exists in the direction indicated. More readily is Christ appreciated as Saviour than as Lord; as brother and companion than as King. "If ye love Me, keep My commandments." The topic before us is the authority of Christ as Mediator.

1. It is a delegated authority.

As God essential Christ did not and could not receive authority, for as such He had all authority. The Father, Son and Holy Ghost are equal in authority and power. But in the economy of redemption the Son and Spirit are subordinate to the Father. As Mediator Christ is the servant of the Father, and as such can receive authority from Him.

That this authority is delegated is evident from various passages in the Word of God. Isaiah in different places speaks of Christ as the servant of God. "Behold My servant, whom I uphold." In the sec-

ond Psalm we read: "Yet have I set My King upon My holy hill of Zion." John the Baptist said: "The Father loveth the Son, and hath given all things into His hand." Jesus, in His great high-priestly prayer, of John, the 17th chapter, says of Himself to God: "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." And between His resurrection and ascension He said to His followers: "All power [R. V. "All authority"] is given unto Me in heaven and in earth." So Christ's authority is delegated.

2. It is a present authority.

The Lord Jesus Christ is on the Mediatorial throne now. He will not wait until some future period to ascend that throne. He is as fully on the throne now as He will ever be. Peter at Pentecost said of Him: "Therefore, being by the right hand of God exalted." Again, before the Sanhedrin, he said: "Him hath God exalted with His right hand to be a Prince and a Saviour." In First Corinthians we read: "He hath put all things under His feet." In Ephesians we are told that God "set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." In Philipians the same truth is asserted: "Wherefore, God also hath highly exalted Him,"

* Read before the Presbyterian Pastors' Association, of Denver, Col., Feb. 8, 1897.

and the context shows the fullness of power received. As we have seen, before He ascended He asserted that all authority "is given" unto Him; and the Revised Version makes it even stronger by translating the verb as "hath been given."

There seems no valid reason for believing that Christ will by and by sit upon David's throne in this world, or that He will after awhile receive additional or different power from what He now possesses. The promise to David is already fulfilled in the exaltation of Christ. Read the words of Peter on the day of Pentecost concerning David: "Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Christ is on David's throne now.

Perhaps some one will remember the passage: "But now we see not yet all things put under Him." But these words evidently mean, in the light of other passages, that the world, voluntarily and compulsorily, is not yet in complete submission to Him. "He must reign till He hath put all enemies under His feet."

Moreover, it seems the correct view that Christ's Mediatorial authority is not only a present one, in this dispensation, but that it was possessed and exercised in the former dispensation. We see the hand of Christ moving here and there in Old Testament history. It was Christ who appeared to Abraham as he sat one day in his tent door in the plains of Mamre; for He is spoken of as both God and man, and Christ

alone possesses both natures. It was Christ who wrestled with Jacob at the brook Jab-bok, for the heavenly visitor is called both God and man. It was evidently Christ who appeared in the burning bush to Moses. It was Christ who appeared as the "captain of the host of the Lord" to Joshua at Jericho. It was Christ who appeared to Gideon at the wine press. It seems best to consider that the reins of government were in the hands of the Mediator in the Old as well as in the New Dispensation.

What, then, was the significance of Christ's exaltation after the ascension? It was the exaltation of the manhood of Christ to the heavenly throne; but also, and more in point here, it was the formal investiture of the Redeemer with Kingly power. It was not the bestowal of additional power, but His coronation; and as the benefits of the atonement antedated the cross so that the Lamb was slain from the foundation of the world, so the exercise of Christ's Mediatorial power preceded His purchase of it and His formal investiture with it at God's right hand. Also Christ's exaltation marked the more widely extended use of His power in the interests of His Kingdom.

3. It is a purchased authority.

Our Saviour, because of obedience to the Father, is exalted; not in a merely commercial, but in a dignified and sublime sense. Do the Scriptures teach this? Paul told the Philippians that Christ "became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted Him." In Hebrews, second chapter, following the Revised Version, we read: "Because of the suffering of death crowned with glory and honor." We un-

derstand Hebrews 12:2 to refer to the same thing when we read: "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

A question arises here. Did the formal enthronement of Christ constitute alone this reward, or is His whole Mediatorial power included in the reward? It seems better to understand that both are included.

We see, then, the price paid for the exaltation of the Redeemer. It was no mere pittance, no handful of yellow gold, no earthly treasure, but thirty-three years of humiliation, thirty-three years of God's walking in the likeness of men. It was to be a man of sorrows and acquainted with grief, to be despised and rejected of men. It was to bear upon His shoulders the infinite burden of all the elect's guilt. It was to need to say: "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." It was the garden of Gethsemane and the sweat as it were blood; the hill of Golgotha and the hiding of the Father's face. "*Wherefore*, God also hath highly exalted Him."

Cannot another question arise here? And we present it as a question. What relation may the recognition of this blood-bought honor have to the final victory of truth in the world? This victory will be brought about, it is true, by the power of God, and He may use judgment, more or less, to this end; but He also will evidently use human instrumentality. I do not believe that the future of the Church is black with defeat. Then, since God the Father has conferred this authority on His Son; since He proposes to secure His recogni-

tion, and requires that every knee shall bow to Him and every tongue confess Him; since also Christ has purchased this power; since He will use it in bringing the world to Himself; since we are instruments in such work, have the light, and are to be a light to the world, will God ever crown our efforts with success, unless we give to Christ more recognition of the honor which He has purchased for Himself? That is, will Christ use His blood-bought Kingly power to extend His Kingdom successfully through His people, if His people will not give Him, in all their important relations, the glory which is His due?

4. *It is a supreme authority.*

In a certain sense the authority of Christ is not the highest authority. This is evident from the fact that it is delegated to Him. Christ as God essential is sovereign; as Mediator He is not sovereign. God the Father is behind the authority of Christ. "When He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him." Pharaoh said to Joseph: "Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou." But as to all other beings than God, Christ is supreme. He is not only a Redeemer then, but a King; not only a brother but a sovereign; not merely the Man of Nazareth, but the Lord of Glory; not only the meek and lowly Jesus, but the King of kings.

5. *It is a universal authority.*

This point may seem to have been included sufficiently in the preceding; yet it is well to consider it. This idea differs from the preceding in that the preceding refers more to height, this to breadth; the preceding to rank, this to extent. The

President of the United States is the commander-in-chief of all the armies of this nation; but he has no authority over those of other countries.

Various passages speak of the extent of Christ's authority. "All power is given unto Me in heaven and in earth." "And set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under His feet." Again: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

There is no propriety in limiting Christ's Kingdom to spiritual matters, or to the Church. He is certainly Head of the Church and works in her and through her continually. But His authority stops not here. "My Kingdom is not of this world" never meant that Christ's Kingdom does not concern this world, or secular matters. The preposition "of" here is *ek* in the Greek, and means origin. The source of His authority was not earthly. Godet says on this passage: "The expression *ek tou kosmou, of this world*, is not synonymous with *en tou kosmou, in this world*. For the Kingdom of Jesus is certainly realized and developed here on earth; but it does not have its *origin* from earth, from the human will and earthly force."

Christ's Kingdom in this world too often holds a place in men's minds somewhat synonymous with the Church. Perhaps sometimes in the Word of God this is the special significance of the term, but it does not always mean this, or no more. The stone cut not without hands is more than the

Church. "When we pray: 'Thy kingdom come,' we pray for more than the success of the Church. The tares grow in a wider field than the Church. 'The field is the world.' The dominion of Christ, described with such sublimity in the seventy-second Psalm, is more than the Church in the world. We are not trying to explain the different meanings of the term 'kingdom' as it is used in God's Word; but we mean to assert that the authority of Christ is over everything.

There seems no good reason for limiting it in any degree, even in the case of other worlds that may not be so closely related to the death and redemption of Christ.

This authority concerns, then, the value of nature. It is not chance; not irrational force; not even God the Father, but Christ, who rules in this sphere. The rain descends, the earth brings forth her fruit, winter follows summer, and the world sweeps around the sun, under the control of the Man of Galilee. The sun sends out his light and heat through countless million miles of space, and holds by his tremendous power the different planets of his system in their course, as Christ directs. The million torches that "wander unwearied through the blue abyss" are guided by the pierced hand; for He who controls the dynamo of the universe is the same who sat wearily at Jacob's well.

He controls providence. The current of humanity flows on as He directs. The home, too, is a part of His Kingdom; and the family is one of the three great moral organizations of the world. That home which does not enthrone the Saviour is not a truly successful home.

This authority extends over the state. The nation is certainly among the all things

put under Christ; and as the state is a moral organization, it is in a special sense under Christ, and the law of Christ has particular relation to it. Perhaps the full analysis of Christ's Kingdom would be embraced in the four-fold division: the person, the family, the Church and the state. The nation is a distinct and permanent part of this kingdom.

All this is embraced in the Kingdom of our Lord; and this Kingdom will never be fully set up in the world until all men and organizations are subject unto Him.

Then, as a practical thought here, if Christ's authority is supreme and universal, the believer is to obey Him always and everywhere. He is subject to the Redeemer in all relations; whether they be personal, domestic, social, commercial, civil or ecclesiastical. He can find no place where Christ's authority is not over him, or where any other authority supersedes that of the Redeemer. He can form no partnership, enter no association, when he does not possess full liberty, as part of such organization, to apply the law of Christ as the ruling principle of His moral action.

6. *It is a beneficent authority.*

Christ is not a hard Master. Though He rules us, He is very kind. He makes the sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. From Christ comes our daily bread, our fruitful seasons, our fireside joys, our friends and education. To His own people He is specially favorable, and even the wicked receive continual kindness from His hand.

From Christ have come the great upward movements of history: the breaking down of the partition wall between Jew and Gentile, the passing of the dark ages, the

partial extinction of slavery, the power of the Anglo-Saxon race, the elevation of woman and the progress of arbitration.

He uses His power to extend the Church at home and abroad, preaches the Gospel, sends out the Bible woman, guides reform, builds churches, directs the vessel with missionaries across the deep, establishes mission posts in Africa and India, and upholds the herald who there proclaims the Gospel of God.

Mark those nations where the Gospel has the greatest power. They are the most blest. This does not imply that Christ's authority does not extend where He is not acknowledged and obeyed, but that He works through the co-operation of men, and that where they yield to Him His blessings come in greater measure.

7. *It will be a victorious authority.*

Not yet is the world in loyal subjection to the Redeemer. The opposition is very great. Satan is not yet bound, but labors on, persistently assailing the individual and poisoning the streams of social, ecclesiastical and national life. Government often permits and shields and enacts iniquity. The Church is much defective in love and life. Profession often means little or nothing. The home is frequently Christless. Divorce laws presume to annul divine enactments. The liquor traffic at home and abroad is a huge wall between men and the Kingdom of God. The opium traffic is said to do more harm in China in a week than Christian Missions do good in a year. The stream of Sabbath desecration sweeps on wide and deep and strong. In this the great century, at least since the days of the early Church, of Foreign Mission work, the natural increase of the heathen world has probably far ex-

ceeded the total number brought to Christ in foreign lands. Victory is not here.

"What can you do, you servants of Christ? Sweep back the ocean with a broom?" "The Sunday paper has come to stay." Has the saloon come to stay? Has the race-course come to stay? And the lottery, and the gambling den, and the brothel? Must we try only to reform or retard these things? No! This will not be the outcome.

Xerxes sent his fleet of 1,200 vessels against the less than 400 of the Greeks, at Salamis, but after long and determined conflict returned defeated to his home. Darius marshals more than a million men on the field of Arbela, against Alexander the Great, but the Grecian general and his Macedonian phalanx conquer the great host of Darius, and he becomes a fugitive. With 500,000 men Napoleon invades Russia, but nature and nature's God, more than human foes, turn him back in defeat, robbing him of nine-tenths of his followers. Lee throws his army into Pennsylvania, but after three days' conflict at Gettysburg withdraws his unsuccessful columns and turns his face towards the south. But he who has entered upon the campaign against sin and Satan will never go down in the darkness of defeat. What if the hand on the dial of the Church may turn backward for a time? The seed of the

woman shall bruise the head of the serpent; and when the head of a serpent is badly crushed, it means death. What a ring of victory does Isaiah send down through the ages when he says: "He shall not fail nor be discouraged till He has set judgment in the earth; and the isles shall wait for His law." The stone cut out without hands will become a great mountain and fill the whole earth. The saloon will not forever murder its thousands. The brothel will not forever ensnare its prey. The Sunday train will not forever grind God's law beneath its wheels. The Sunday press will not forever enter the home to destroy the spirituality of the Sabbath day. Monopolies will not always oppress the poor. Lawless strikes will not always menace property and life. Nations will not forever decline to recognize in their fundamental law the authority of Christ. The finger of revelation has written on the wall of Satan's kingdom: "Thou art weighed in the balances, and art found wanting." By steps of mercy and of judgment the Enthroned Redeemer moves forward through the years to establish righteousness and peace in the earth. "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

The salvation of sinners out of all nations carries in it a moral necessity for the Headship of Christ over all nations. Does not the power to give eternal life to as many as the Father has given Him, of necessity imply the right to use suitable means for the accomplishment of this purpose? His people are among all nations. . . .

Hear His own declaration of authority, and mark well how He founds his right of entrance into the nations upon the possession of universal supremacy. "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations."

. . . The right of the missionary to enter any land depends upon his Master's right of Divine sovereignty over that land.

ITEMS OF MISSIONARY INTELLIGENCE.

REPORT OF COMMITTEE ON MISSIONS.*

Your Committee would respectfully report that the following papers have been referred to us :

1. Report of Conference on Missions.
2. Report of the Central Board.
3. A report from the Oakland Mission.
4. Report of Foreign Mission Board.
5. Petition from the L. M. S. of Pittsburgh Presbytery.

A general review of these reports reveals two things: First, that the Church has been passing through a period of extraordinary trials, and second, that under the burden of her many discouragements she has carried forward her work with an encouraging degree of success.

Among other things the financial stringency of the past year has made itself felt more severely than during previous years, which, coupled with the oppressive rule of the Mohammedan in the East and the constant turmoil caused there by fearful outrages, has made the Church feel her own weakness and her absolute need of a whole reliance on the arm of God. On the other hand, the fact that in almost every instance the Church has been enabled to carry forward her work in the face of what seemed almost insurmountable obstacles and, in her foreign field, shocking dangers, by the self-sacrificing fidelity of her devoted ministers and missionaries, and to enter upon new fields of labor, is satisfying evidence that the Church is trusting in the promise of God and God is sustaining her.

Five congregations have been under the Central Board of Missions during the past year. In almost every instance the reports from these congregations show a self-sacrificing devotion to the cause of Christ and fidelity to the principles of the Church, which were born in time of adversity and strengthened by years of trial.

Four congregations have been receiving aid from the Central Board of Missions. The Church ought to know something more of the actual distress in which some of these struggling congregations are. The rule of the Synod, in case a congregation under the care of its Board calls and has a pastor settled, is to follow what is known as "the sliding scale," by which the congregation must obligate itself to meet a reduction in pastor's salary of \$100 each year after the first year of settlement. In many cases, if not in every case, this proves oppressive and disheartening, and under the present depression threatens the life of some of the most earnest and devoted congregations. Denver has asked to be taken again under the care of the Board. The earnest struggle of this faithful flock and the heroic sacrifices of its devoted pastor are worthy of mention. A Mission inaugurated in Chicago since last Synod, and carried on by Rev. J. M. Wylie, has already ripened into a promising congregation under the care of this Board.

The Southern Mission continues to enlarge itself under the divine favor, and its equipment of efficient teachers. Its work in the industrial department is proving the wisdom of its founders and supporters.

The Indian Mission also continues to receive signal marks of God's goodness in

*Presented to Synod at Beaver Falls, Pa., June, 1897.

its rapid growth and the friendly interest manifested by the native Indians. The Church has great reason to rejoice in the fruit of her labors there.

The petition of teachers, Chinese communicants and Chinese pupils in Oakland, California, numbering 30 in all, manifests not only a desire and concern that this Mission shall live, but is the expression of faithful and devoted service on the part of its supporters in the midst of most bitter and trying discouragements. The faithfulness of the Superintendent, Prof. J. H. Willson, who devotes himself to the Mission as far as his enfeebled condition will permit, and of Mrs. Johnston, whose self-sacrificing labors in rallying and supporting the Mission when it was about to sink under great discouragement, ought not to be forgotten in answering this petition.

The work of the Jewish Mission has been hindered for the time by the absence of Mr. Meyer and Mr. Greenburg who were pursuing their studies in the Seminary. It is to be hoped that this important work shall receive new impetus and a heartier support.

The progress in the Foreign Mission fields has been clearly set forth in the report of its Secretary. The depleted ranks of its workers call for immediate action and should arrest the attention of those who have consecrated themselves to the service of the Master in the Foreign field. At the same time we recognize the appalling truth of this Board's depleted Treasury, which means nothing less than the unfulfilled vows of God's people. Let us remember that if we would drink with joy the cup of God's salvation, we must perform our vows before the Lord.

In view of these and other facts mentioned in these reports we recommend:

1. That Synod in behalf of the whole Church expresses its appreciation of the faithful services of her Mission Boards in supervising and directing this great department of our Church work, and of the devoted labors of our missionaries in home and foreign fields. Especially would we convey to our afflicted senior missionary, Rev. Dr. Metheny, who lies at the door of death, the deep sympathy of all our people.

2. That Denver and First Chicago Congregations be taken under the care of the Central Board of Missions.

3. That the Jewish Mission in Cincinnati be placed under the care of Cincinnati Congregation to consult and advise with Lakes Presbytery as to the propriety of continuing it at the expense of the Church in general; and, if continued, that it receive a proportionate share of the funds contributed by the Church for the Jewish Mission.

4. That the Jewish Mission in Philadelphia be given into the hands of the Philadelphia Presbytery, which Presbytery shall have the management of it, the Treasurer of the Board to pass over to the Treasurer of the Presbytery a proportionate share of the funds given by the Church for Jewish Missions.

5. That the whole matter of sending out ordained missionaries, one to Mersina and another to Latakia, and the choice of a lady teacher to take the place made vacant by the resignation of Miss Jennie B. Dodds, be referred to the Board of Foreign Missions.

6. That Synod approve Dr. S. A. S. Metheny's effort to establish a hospital and recommend it to the liberality of the Church.

7. That Synod recommend the selection of a place for a Mission in China to be left to the judgment of the missionaries in the field, with the approval of the Board of Foreign Missions.

8. That a special committee be appointed to consider the whole question of a Mission Presbytery in the Syrian field, to report at next meeting.

9. That the matter of re-baptism of converts from non-Protestant sects be referred to the same committee.

10. That we designate the reduction of the principal on the Church debts on Denver, Seattle and Topeka properties as a worthy object to which to devote the Sabbath-school contributions for the current year, the money to be divided in proportion to the amount of debt.

11. That, in view of the increasing debt of the Church to Home and Foreign Missions, the congregations be urged by pastors and Sessions in every reasonable way to a supreme effort in the discharge of their vows to the Lord.

P. J. McDONALD,
H. P. McCLURKIN,
T. A. RUSK,
D. KILPATRICK,
J. A. RUSSELL,

Committee.

REPORT OF FOREIGN MISSION BOARD.

There is one word that concisely and accurately describes the work of our Foreign Missions, as contrasted with that of the previous year, and that word is progress. The unrest, occasioned by the uprisings and massacres in different parts of the Turkish Empire, has, in a large

measure, passed away. There is still a strong undercurrent of opposition to the representatives of Christianity, and there is no telling when and at what point it may come to the surface with disastrous results. But at present, as for many months, the opposition is not of such a character as to interfere materially with missionary operations. It is spasmodic, and felt injuriously only at particular points. Whether the success of Turkey in its recent conflict with Greece will lead to fresh excesses and complications in Armenia and other Christian centers, the future will determine. In the meantime we can afford to wait, quite confident that, even should the great Powers of Europe continue to stand loyally by the Musselmans, the ultimate result will be a victory for Christianity.

Last spring the Corresponding Secretary of the Board had the pleasure of visiting the Missions in Syria and Asia Minor, and looking minutely into the work. The story of what he saw and heard has been given to the churches, and need not be repeated. But it is only just to put on official record, to the honor of the faithful laborers in these fields, their abiding trust in God under very trying circumstances, their wisdom in dealing with converts who were tempted to avoid persecution by concealing or drawing back from their confession of Christ, and the spirit of hearty self-surrender that was displayed in the discharge of all their duties. Their whole bearing recalled the expression with which Oliver Cromwell closed a famous dispatch to the British Parliament, after one of his great victories: "It may be thought that some praises are due to the gallant men of whose valor so much mention is made.

Their humble suit to you, and to all who have an interest in this blessing, is that in the remembrance of God's praises they be forgotten."

SYRIA.—Both the centers in Syria are able to report accessions to the membership of the Church—fifteen in Latakia and five in Suadia, making a total of 198 communicants in this field. There is also manifest a revived interest on the part of converts in divine and spiritual things, and a deeper sense of the obligations growing out of Church relationship. Special prominence has been given to the ministry of the Word. Everywhere the Saviour has been lifted up in the faithful preaching of the Gospel, and, except in Jendairia and Bahamra where the opposition of the authorities has been most severely felt for years, to comparatively large audiences, and with the results that invariably follow the presentation of a whole Christ. Great joy was brought to our friends in the Orontes Valley by the spiritual results that were visible in connection with the observance of the Lord's Supper in the spring, one of the converts who took the oath of allegiance on that occasion being a pupil from the girls' school, the first fruit of Miss Cunningham's labors there. In Gunaimia, too, the last Communion was a season of special refreshing from the presence of the Lord. And at Tartoos, in the extreme southern part of the field, a licentiate of good attainments has been stationed with his family, thus giving the people in that community, for the first time in the history of the Syrian Mission, an opportunity to hear regularly, from the lips of a consecrated man, the story of the Lord Jesus Christ, and to see in his home the meaning of Christian family life.

This Mission also reports four Sabbath schools, with an average attendance of 405 pupils and 26 teachers, who seem to realize that the crowning aim of Christian service is soul-winning. In the week-day schools, of which four have Boarding departments, where 66 boys and 142 girls not only receive daily religious instruction, but are constantly surrounded by nurturing Christian influences, there were 497 pupils and 17 teachers doing effective work.

The medical department, which has always been an important branch of missionary service in Latakia, gives promise of even greater efficiency since Dr. Balph has completed arrangements for a hospital there. This form of work, while it necessarily limits outside service, will afford him and Miss Willia Dodds, who was at his urgent request appointed matron, fresh opportunities of reaching many with the Gospel, who might not otherwise be brought under Christian instruction and influence.

Some changes have been made in the location of the working force in this field. In the autumn of last year Dr. W. M. Moore was transferred to Cyprus, and more recently Miss Edgar has been stationed at Suadia, where she will have charge of the Girls' School during the temporary absence of Miss Cunningham, who has gone to England for a few months of needed rest. This arrangement leaves the Misses Wylie and McNaughton alone in Latakia. In the judgment of the Board the American laborers in this center of operations should be increased by the early appointment of another ordained minister to be associated with Mr. Stewart, that he may be at liberty to visit and preach more frequently in the outlying stations. The present condition

of our missionary force in Asia Minor forcibly reminds us that the success of evangelistic work in any field should never be allowed to hinge on the life or caprice of one man.

ASIA MINOR.—The return of Rev. R. J. Dodds to this country left our senior missionary, Dr. Metheny, alone in Mersina. For a long time the latter had been in feeble health and needed absolute rest. Last summer the Secretary of the Board found him in a very critical condition, but even then his tremendous will-power was asserting itself as usual and carrying him through tasks that would have been fatal to a man of less determination. Long after he was unable to do duty, and often when he should have been in bed, he continued to preach on the Sabbath once or twice, naturally anxious to shepherd his little flock. The strain, however, was too much for him, and, while in the midst of preparation to return to America with his family, he was forced to lie down and cease from further effort. The necessary retirement of Dr. Metheny from active service will leave this field without a minister. The Board expected that Mr. Dodds, after a brief interval of rest and change of scene, would go back to his chosen work. But his resignation on the 30th of March and subsequent decision that he could “not see his way clear to withdraw” it, create a vacancy that should be filled at once. Here is a splendid opportunity for a young man who has been called of God and is ready to give himself to God for life-service anywhere. It means self-surrender, but it means joy.

Under the circumstances, the work has been very successful. Owing to the weakness of Dr. Metheny the Lord's Supper

was not administered during the winter, though a date had been fixed for that purpose and some had intimated their intention to apply for membership in the church. The statistics still show 38 communicants, after deducting ten who have removed to other lands, this total including, as we assume, the missionaries and some of their children. Since the complete prostration of Dr. Metheny in February social meetings have been held twice on Sabbath and as usual during the week, and every effort is being made to keep the people alive unto God. In August, 1896, the Fellaheen School of 35 children, in Tarsus, was closed by the arrest and imprisonment of the teacher, who, however, since his release, has been employed as an evangelist to the villages in the vicinity of that city. There is also a little school of nineteen children in Fuzne. But the work has been largely confined to Mersina, where the schools report 64 boys and 39 girls in attendance. Miss Sterrett and Miss Dodds have had their time and energies taxed to the utmost by this large increase in the numbers of pupils. Some one, however, will be needed to take the place of Miss Jennie B. Dodds, at the head of the Boys' School, as she has tendered her resignation, to take effect in the autumn, at the close of her fourth year in the service of the Church, when she expects to be married to Rev. S. H. Kennedy, and will make her home in Antioch.

The medical department of the Mission is in charge of Dr. S. A. S. Metheny, who reached the field in August, 1896. His knowledge of Arabic enabled him to enter upon the work at once. His clinics have been largely attended, and he desires, with the approval of the Church, to establish a hospital. Mrs. D. Metheny has generously

offered the necessary rooms, rent free, for a term of ten years. The furnishing of them will depend entirely upon the liberality of the friends of this form of evangelistic work.

CYPRUS.—Turning to Cyprus, we find that the brethren there are very much encouraged. Rev. Henry Easson reached the island September 27, 1896, and with his medical associate, Dr. W. M. Moore, who arrived two or three weeks later, has been busy ever since. The Gospel has been preached every Sabbath in three languages, and the services have been fairly well attended. It is expected that the British and Foreign Bible Society will operate through the agency of our Mission in its efforts to put the Word of God into the hands and homes of the people. In case a tentative arrangement with that Society is made permanent the Mission will station three experienced evangelists, who understand both Greek and Turkish, one in Larnaca, another in Limasal, and a third in Nicosia, the capital, hoping in this way to control the three largest cities on the island. "These men," writes Mr. Easson, "will be centers around which we can gather any Protestant Armenians or others who may have made their homes there, and any Cypriote who may wish to join us will not find himself alone."

Dr. Moore holds tri-weekly clinics, at which half an hour is spent in devotional exercises, conducted by Licentiate Daoud, who points the waiting people to the great physician. Our missionary has thus been brought into direct personal contact with hundreds of souls. The prospect of ultimate success seems bright.

Details in regards to each of these Missions will be found in the statements received from the missionaries, which will

be printed with this general report for the information of the Churches.

CHINA.—The news in regard to the work in China is of the most encouraging character. Messrs. Robb and McBurney have passed a successful examination on the Canton Colloquial, to which they had devoted their first year's study. The examiner, Rev. Andrew Beattie, of the Presbyterian Mission, has kindly sent the Board a formal report of their standing, with the percentage received on "written examination, reading, explaining text and conversation." The result is quite satisfactory.

No definite decision has yet been reached in regard to a center of operation, but probably a field will be chosen within a few weeks. Mr. Robb has forwarded a newspaper clipping which contains a letter from the British Minister at Peking in regard to the opening of the West River to foreign trade this summer. From this official communication to the Chamber of Commerce, it appears that an agreement was signed at Peking on the 4th of February, on behalf of the British Government, "by which the Chinese Government engage to open the following places, namely, Wuchow Fu in Kwangsi and Samshui City and Kongkung Market as Treaty ports and Consular stations, with freedom of navigation for steamers between Samshui and Wuchow and Hongkong and Canton, by a route from each of these latter places to be selected and notified in advance by the Imperial Maritime Customs, and also that the following four places shall be established as ports of call for goods and passengers, namely, Kongmoon, Komchuk, Shuihing and Takhing, the agreement to come into force within four months of signature."

Two of the places named, one a Consulate and the other a port of call, are entirely unoccupied territory. Samshui is situated at the junction of the West and North Rivers, and has easy access to more places than any other point in the province. Takhing, about 150 miles west of Canton City and halfway between Shuihing and Wuchow Fu, is a city of 50,000 inhabitants, and in the surrounding district there is an immense population. "Either of these places," writes Mr. Robb, "will give us practically as free communication with the outer world as it has at Hong Kong. At the same time, they will, for a while at least, be practically free from some influences that inevitably exist in places where there are many foreigners, and that do not make for Christianity. Further, these places are sure to be centers of influence over vast districts, and will soonest feel the pulse of civilization. Besides, the magistrate at Takhing is favorable to Christianity. So far as I know, he is the only official in the Province who has expressed himself in that way. It is true he may be removed at any time to another place, but while he remains, the difficulties in getting a place and buildings, which are usually encountered, would be reduced to a minimum."

We ask Synod to recommend the selection of one of these unoccupied points. The preference is for Takhing, as being only a port of call, it is more likely than a Consulate to escape the hurtful influences of foreign business men. But the missionaries would like to have the choice between these two places left to their own judgment, with the approval of the Board.

FINANCES.—Special attention is called to the financial condition of the Missions.

The contributions to the new work in China were \$1,697 more than the expenditure, which was largely for the salaries of missionaries, and at the close of the fiscal year there were, including the balance on hand a year ago, \$2,943 in the Treasury to the credit of this Mission. But the churches should remember that with the choice of a field and the employment of teachers and helpers to carry forward the work, there will necessarily be an increase in the outlay, and they should be prepared to meet it. But what has the Treasurer to say about the financial condition of the Syrian Mission? He comes to Synod reporting an overdraft of \$9,475, showing that the pledged supporters of this work, instead of seeking to pay the debt reported last year, have allowed it to be multiplied by three. There have been some extraordinary expenses the last twelve months, but not enough to account for this tremendous overdraft. This debt has to be paid, and it ought not to be paid by any transfer of invested funds to current expense account, but by each one, who failed to implement his engagement last year, honestly paying all arrearages, and ever afterward giving to the foreign missionary work its fair proportion of the ten per cent. on his yearly income that he owes to God. How the representatives of congregations can vote for an extension of missionary work and an increased appropriation to meet the new outlay, and then go home to forget their responsibility, is inexplicable.

SYRIAN PRESBYTERY.—Another matter that claims attention is the Syrian Presbytery. The intention of the Board in asking for a Presbytery seems to have been misunderstood. What we wanted was simply a Mission Presbytery to take the place of the

old Commission that had long ago ceased to hold regular meetings and only came together when directed to do so for some specified purpose. There was no Court to which converts could appeal from decisions of Sessions, however unjust. The native elders had no voice in the management of Church affairs outside their own congregation. For these, among other reasons, it was felt that there should be a Presbytery of which all the ordained missionaries would be *ex officio* members, and in which each congregation would be represented, and would have an opportunity of introducing and discussing with their American brethren questions of general interest to the native Church. The Board did not have in view a Presbytery in which the missionaries would be amenable to discipline and into which a native member could drag them at pleasure for any and every fancied grievance.

There is a division of opinion on the field, not as to the value of such a Court, but as to the extent of its powers, and consequently no meeting was held last year. The Board therefore asks Synod to replace the names of the missionaries on the roll of their respective Presbyteries in this country and appoint a Committee to consider the whole question of a Mission Presbytery, and report at next meeting.

RE-BAPTISM OF CONVERTS.—It only remains to say a single word in regard to the question referred to the Board as to the re-baptism of converts from Christian sects in our Mission fields. We have no minute to present for the consideration of this Court. We are not of one mind in the matter. There are confessedly so many difficulties connected with it that we believe it should be put into the hands of a small

committee of ministers who are thoroughly acquainted with the history and usages of the Church, with instructions to report at next meeting. There is no need of haste. It is wiser to go slow in a matter that involves so many vital interests. A surface reading of the paper referred to us seems to indicate that the petitioners wish Synod to reverse the practice in regard to the baptism of converts that has prevailed since the inception of the Missions. But that is not the burden of their desire. Their request really is—and it is a reasonable request—that whatever decision may be reached shall be accompanied by a clear and full statement of the grounds on which the action is taken, and especially that they shall be furnished with Scripture authority for whatever service is required of them in the exercise of their office as ministers of Jesus Christ.

Respectfully submitted,

In the name of the Board,

R. M. SOMMERVILLE, *Cor. Sec.*

SUPPLEMENTARY STATEMENTS OF MISSIONARIES.

SYRIA.—By the good hand of our God upon us, the work of the year just closing has gone forward without interruption. The health of both missionaries and native helpers has been good. Our ranks have been filled up again by the return of Dr. J. M. Balph and Miss W. S. Dodds from their furlough in the United States, accompanied by Mrs. P. L. Balph, who has come to cast in her lot among us. . . .

In the death of Mrs. R. C. Martin, of Antioch, this Mission has lost a tried and true friend. Our sincerest sympathy goes out toward Rev. Martin in his sore bereavement.

As formerly, we are indebted to the Bible Lands Mission's Aid Society for the grant of £15 sterling, and to the Religious Tract Society for Arabic books to the amount of £3 sterling, for free distribution.

. . . We have had since June 1st two preaching services in Latakia each Sabbath, instead of one as formerly, and with good results. The forenoon service has generally been conducted by the missionary, and the afternoon by one of the licentiates. Two Communion services have been held in Latakia and five added to the membership of the Church by profession. At Jendairia, the number of communicants remains the same as before, but, owing to the opposition of the Government, the Sabbath services have been very irregular. The same is true of Bahamra; but all the members who can do so attend the Communion services held in Latakia.

At Gunaimia the congregation has met twice each Sabbath for preaching or for prayer. One Communion was held there, with an increase of eight members by profession. We very much regret that your Secretary was not permitted to visit this preaching station. A new house of worship is needed, and the members are ready to help build it as soon as ever it seems to us practicable to undertake such an enterprise, which we hope may not be long in the future.

At Tartous the work has taken on a more vigorous aspect. Your Secretary visited the place, and after witnessing the readiness of both young and old to receive instruction, and the great need of gospel work, as well as liberty to conduct it, advised that Licentiate Juraidiny and his family should, if possible, be transferred thither. This was done and with results that

seem to prove the wisdom of the change. Since October 1st there has been preaching twice each Sabbath, and a mid-week prayer meeting. The audiences number often as high as 120, consisting of Church members, pupils and adherents. Tartous is now the main preaching station in the southern part of our field, and one Communion has been held there.

Licentiate Saleh has visited, as circumstances permitted, the villages of Mushairefey, Jendairia, Gunaimia, Bahamra, Bizzak, and also Tartous, preaching to audiences varying from eight to more than one hundred. In all thirteen persons have been received into the membership of the Church, and thirteen native children baptized. One evangelist has been employed in Gunaimia, and two in Bahamra and vicinity. The Bible man in Latakia has spent his forenoons as heretofore in the book store, and besides has made some 466 visits to an aggregate of 2,250 persons. A woman has lately been employed to do Bible work in connection with the hospital and the clinics.

The Sabbath school of Latakia is the largest and most fully organized. Miss Wylie continues to superintend it and to conduct the teachers' meeting. The average attendance during the school year is about 215, and the collections amount to 463 piasters. The Tartous school is also flourishing, being attended by almost all the pupils of the day schools, and many other persons, all of whom seem to take a deep interest in its exercises. The Bizzak school also meets each Sabbath morning for Bible study.

The Girls' School in Latakia has been, as heretofore, under the care of the lady missionaries, the Misses Wylie, Edgar and McNaughton, and has an enrollment of 46

boarders and 106 day pupils. A class of ten graduated last July.

The Boys' School, of which Mr. Stewart has charge, has an attendance of 40 boarders and 100 day pupils. An advanced class has almost completed the study of the Testimony.

The Tartos schools are now under the care of Licentiate Juraidiny, who teaches several of the advanced classes. The attendance at present is about 36 girls and 50 boys. The girls are taught sewing and fancy work.

The school at Bizzak has made an excellent record for diligence and progress. Those of Metn and Soda have been discontinued for lack of competent teachers.

The medical department was reorganized upon the return of Dr. Balph, about December 1st. He has since held three clinics each week, the attendance averaging over fifty persons, and made 427 visits to out-patients. Besides this he has superintended the changes and repairs necessary for the new hospital work.

The hospital was opened February 16th to receive patients. Since then 14 have been received, eight of whom remain at the present time. Very few have been able to pay anything, but it is deemed best, whenever possible, to make some charge, corresponding to the ability of the patient to pay. The spiritual welfare of the patients is also looked after. Worship is conducted morning and evening with the patients, and personal conversation is had with them upon religious subjects. Those who can do so are also expected to memorize Scripture texts.

JAMES S. STEWART.

. . . Upon commencing school in Suadia, at the regular time last fall, we were greatly

rejoiced to see many more boys than usual applying for places, and mostly from the Fellaheen. In consequence, we were compelled to make arrangements for an increased number of boarders, as seen from the statistics. A very encouraging feature in our school work was the large increase of pupils in the day school during last summer. The fall work was increased somewhat for those who remained, by the departure of Dr. W. M. Moore and family to Cyprus.

We were called to mourn the death of Mrs. Reba C. Martin, of Antioch, at whose bedside and funeral we tried to take a share of the sorrowful burden. She was a great force in the Syrian field.

The usual course of religious instruction has been followed in the schools. The house-to-house evangelistic services have been continued this year, and with certainly good results. There is much encouragement in the increased efficiency of our Bible reader's work. He has held 774 services, speaking to an aggregate of 2,735 persons, more than one-half of them Fellaheen. What great joy we had at our Communion, February 14th. We have seen souls in the valley of decision, and, after truly hard fought battles, faith and obedience have gloriously triumphed, and three were added to our roll by baptism, two from the Greek Church and one from the Armenian. A fourth came to us by certificate from Latakia. The Armenian had his little boy and girl baptized with him.

These events and our Communion were sources of great joy to us in the work. Our people are being stirred up to a degree of liberality that is in advance of our average in the home land, the active members having contributed on an average nineteen and one-eleventh days' wages for

a laborer. I have a very interesting class of eight studying the Testimony, who meet every Sabbath afternoon. The Sabbath school continues in interest and grows in liberality. The preaching and prayer meeting services are conducted as usual. Although great threats were made against those who were about to be baptized, yet not one has suffered therefor; and, indeed, this independent course has been the means of showing the real cowardice of some who threatened. Praise God that the bridges are burned. No fellowship with darkness.

J. BOGGS DODDS.

There are 16 girls in the boarding school, of whom six are Greeks, seven Fellaheen and three Armenians. There have never been so many applications for places for Fellaheen in the boarding school. One girl from the Greeks united with the church at the late Communion. There has been an attendance of 10 day pupils, when the weather and the roads permitted. A mothers' meeting has been held regularly on Thursday afternoons, the attendance averaging, since January 1st, 25 persons; before that time it was less. This meeting is conducted the same as the Sabbath school. About one-half these women are from the Fellaheen, and they are the most constant attendants.

During the year, besides holding numerous clinics, I have made over 300 visits to Moslems, Fellaheen and Greeks, reading the Word of God and conversing freely about the truths contained therein, and in all cases I have been well received.

I have also superintended the Sabbath school and conducted the teachers' meeting. The average attendance of the Sabbath school has been fifty.

META CUNNINGHAM.

STATISTICS OF SYRIAN MISSION TO APRIL, 1897.

LATAKIA CENTER.

1. No. of communicants.....	173
Missionaries.....	8
Natives—Latakia.....	62
Gunaimia.....	56
Bahamra.....	24
Jendairia.....	12
Inkzik.....	5
Tartoos.....	6
2. No. of baptisms.....	14
Children of natives.....	13
“ “ missionaries.....	1
3. Increase of communicants.....	15
Missionary.....	1
Natives by profession.....	13
“ “ restoration.....	1
4. Decrease of communicants.....	15
By certificate.....	1
“ death.....	1
“ purging roll.....	13
5. No. of employees..	25
Licentiates.....	3
Bible readers.....	2
“ shop-man.....	1
Male teachers.....	8
Female “.....	6
School servants.....	5
6. No. of schools.....	7
Boys' boarding.....	1
Girls' “.....	1
“ day.....	2
Boys' “.....	3
7. No. of pupils.....	398
Boys, boarders.....	40
“ day.....	170
Girls, “.....	142
“ boarding.....	46
8. No. of Sabbath schools.....	3
Average attendance.....	355
Teachers.....	20

9. Contributions.....	\$281.40
Cong. collections.....	\$79.40
Sabbath school collec-	
tions	16.50
C. E. Society.....	23.00
Girls' Jr. C. E. Soc. . .	.90
Contributions by natives	
to Miss. Treas.....	15.60
Contributions by or	
through Miss. to Treas.	146.00
SUADIA CENTER.	
1. No. of communicants.....	25
Missionaries	3
Natives.....	22
2. No. of baptisms	8
Miss. child.....	1
Adults.....	3
3. Increase of communicants.....	5
By baptism	3
" certificate.....	1
" mistake omitted last year....	1
4. Decrease of communicants.....	2
Missionary and wife.....	2
5. No. of employees	8
Licentiate, who also teaches.....	1
Teachers	3
Bible reader	1
School servants.....	3
6. No. of schools	2
Boys' boarding and day.....	1
Girls' " " "	1
7. No. of pupils.....	99
Boys, boarders	26
" day.....	47
Girls, boarders	16
" day.....	10
8. No. of Sabbath schools	1
Pupils, average attendance.....	50
Teachers	6
9. Contributions	\$178.00
By congregation sent to	
Chinese Mission.....	\$32.00

By Sabbath school to	
Jewish Miss. Phil....	\$18.00
By native members for	
Jew. Miss. Jer.....	2.50
By medical receipts per	
Miss C.....	4.50
By missionaries.....	121.00

ASIA MINOR.—During the year since we last reported to you, many things have happened both to cheer and encourage us, and on the other hand some very discouraging ones. The Government is still hostile to the work where it is possible for it to interfere.

During the summer we had a school in Tarsus under the care of Muallim Yuseph Jeddeed. In this school there were thirty-five boys and girls. In August, Maullim Yuseph was arrested and thrown in prison for teaching. The worst place a man can be put in this world is in a Turkish prison. After about one month Maullim Yuseph was released by paying a heavy bribe to the Turkish authorities.

We have not been allowed to reopen the school. All the books in use by the school were confiscated by the Government. Maullim Yuseph is now employed in going around to the villages about Tarsus, reading, praying and talking with the people. We have a small school of nineteen pupils at Fuzne, under the care of Ismail. This is the only school now open outside of Mersina.

Another very sad thing to us all was the arrest of Zahra and Sophia. They had left school and were working in the factory in Tarsus. They also had a taste of what prison life in Turkey means. Later they were exiled to Constantinople and each placed in a Pasha's family. The last we heard of them they were both faithful

Christians. Months have passed and we have had no word of them. All our efforts to communicate with them have been in vain. We ask the special prayers of the Church for these two girls.

The Church will remember the serious illness of Dr. Metheny last July. He never recovered his usual strength since that illness. The first of September he came down with his family from the mountains, and went on with his work as usual, till the 12th of February, when he took to his bed, and has been lying very low ever since. He preached every Sabbath in Arabic and with very few exceptions in English. He did this even to the last Sabbath before he took to his bed. For some time he always had to be carried upstairs, not having physical strength to walk up. So long as he was at all able he came down and conducted the chapel exercises of the school. During the fall, and all winter, the preaching services were well attended. We had a time for communion appointed, but owing to the doctor's weakness, he could not go forward with it. Several gave notice of their desire to unite with the church. We, as a Mission, feel very keenly that we are left without an Under Shepherd to go out and in before us.

We have just learned, with deep regret, of the resignation of Rev. R. J. Dodds. We take this opportunity of urging that another minister be sent out at as early a date as possible, to carry on the work.

Our force will soon be weakened again by the return of Doctor D. Metheny and family to America. The doctor and his wife feel that this step is necessary for their children, who are all old enough now to be in school.

The coming of Dr. S. A. S. Metheny and his family into our midst last August has been a great strengthening of our force. Being able to speak the language, he could at once take up the medical work where his father laid it down. In the fall, up to the holidays, he held clinics daily. He found this to be more than he could do. He now holds them three times a week and has an average attendance of forty. He averages eight visits a day in the town. This, with the constant care and nursing of his father, makes his first year of missionary service a very busy one.

Mrs. D. Metheny has offered to the Church, for a period of ten years, rooms for a hospital. We are in hopes the Church will be ready to accept this offer, and will provide the means for carrying on hospital work in Mersina. Dr. S. A. S. Metheny has had several patients in these rooms that he might be able to give them the attention they needed. These patients have not cost the Mission anything. The doctor has borne whatever expense there has been. His father has always done the same thing, only he had not the extra rooms.

The schools have continued without any interruption. The boarding school for girls has thirty-six pupils, and that for boys, thirty-five. In the day school we have thirteen. A number have been turned away because we had not the means to support them. The Girls' School has been entirely under the care of Miss Sterrett this year, Jennie B. Dodds having been asked to take charge of the Boys' School at the beginning of the school year. Two large dormitory rooms have been added to the Boys' School, which have been a great help in the carrying on of the work.

Since Dr. Metheny's sickness we have had prayer meeting both Sabbath morning and evening. The boys' C. E. meets Monday evening; the girls' C. E. meets Tuesday evening. The congregational prayer meeting meets regularly every Wednesday night. In these meetings the last evening of every month has been devoted to the different Missions of the Church, different members giving a short talk or reading a letter from the workers in our other Missions. The Sabbath following a special collection has been taken up. For this month we have our Chinese Foreign Mission. Our English prayer meeting meets on Thursday night.

Mrs. D. Metheny has conducted a woman's prayer meeting all year around in the native houses. In this way she meets many women and children that could not be reached in any other way. Since the doctor took down, she had to give this up, as it has been necessary for her to spend all her time by the bedside of her husband.

During the year quite a number of our communicants have gone to the United States and Canada.

Accepted by the Mission, March 24, 1897. JENNIE B. DODDS, *Sec.*

STATISTICS OF TARSUS MISSION.

Central Stations.....	1
Out "	1
Missionaries	4
Ordained minister.....	1
Doctor	1
Ladies	2
Native helpers.....	10
Teachers, male.....	4
" female	2
Evangelist	1
Other helpers.....	3

Baptisms.....	3
Schools	4
Boarding, for girls.....	1
" " boys	1
Day, for boys	1
" " " and girls.....	1
Pupils	103
Boys.....	64
Girls.....	39
Communicants	48
Ten of the 48 have gone this year to other lands, leaving a total in Mersina of 38.	

JENNIE B. DODDS, *Sec.*

CYPRUS.—We have only been on the field about five months, as we landed in Larnaca on the 27th of last September, and Dr. W. M. Moore and family came about two weeks later, having been transferred from the Suadia center of the Syrian Mission. Our licentiate, Daoud Saada, has been bravely holding the fort since the departure of Rev. J. R. W. Stevenson and wife in the spring of 1892, being encouraged now and again by the presence of Brother Dodds from Mersina.

A free translation of his report of the first part of the year is as follows:

"Cyprus has become a place of refuge for the persecuted and oppressed in the Turkish Empire, men, women and children coming here from all parts of the empire—Armenians, Druses, Greeks, and even Moslems, for as you know the land of the 'unspeakable Turk' is the scene of massacre and robbery. And nearly every day we hear of burning towns and massacred inhabitants. . . .

I have visited many villages in the Larnaca district during the spring and summer months. The following is a list of the largest of these:

NORTH OF LARNACA.

- | | |
|---------------|--------------|
| 1. Livadbia, | 5. Pyla, |
| 2. Aradippou, | 6. Ormidhia, |
| 3. Kellia, | 7. Athua. |
| 4. Voroklina, | |

WEST AND SOUTH.

- | | |
|-----------------|------------------|
| 8. Kalo Khorio, | 13. Kiti, |
| 9. Goshi, | 14. Tersephanon, |
| 10. Ayia Anna, | 15. Aletriko, |
| 11. Dromolaxia, | 16. Menoyia. |
| 12. Mencou, | |

In every village I read the Word of God and tried to make plain not only its promises but also its warnings to all who would gather to listen. Many appeared to accept the truth with joy."

(I fear many of these people are stony-ground hearers, *i.e.*, they hear with apparent joy and with outward expressions of acceptance, but as soon as the seed is sown the priest utters a warning, and the devil fills the heart with things of earth and the Word is forgotten.—H. E.)

"Near one village I saw a priest and many people at work on the Sabbath. I asked them why they did not keep the Sabbath according to the commandment. The priest answered: 'Stones are required of us immediately, and for that reason we are working to-day.'

Many times we see these priests leading their people in the breaking of this commandment of the Lord, not only in the fields at home, but they come into the city followed by a crowd of their people, with their donkeys loaded with chickens, pigs, lambs and kids to sell in the markets, and we remember the proverb: 'If the master of the house leads in the dance, playing the fiddle, what can you expect from the children of the household?' (See Hos. iv. 6.)—
DAOUD."

We came wondering what we would find to do while learning the modern Greek so as to be able to 'preach to the people, but the Lord of the vineyard provided work by sending us people with whom we could converse, and a congregation of Armenians, and interpreters with them. (1.) We arranged a service for them at 9 A. M. every Sabbath. I preach in English, and the interpreter translates into Turkish or Armenian, as the majority of the audience may desire. The attendance at these services has been good ever since our first meeting, October 11, '96. We have preached twenty Sabbaths to audiences from ten to sixty-five, with an average attendance of thirty-three. (2.) Then we have had an Arabic service at 10 A. M. since October 4th. We have had preaching twenty-one Sabbaths, with audiences from seven to twenty-five, average fourteen. Dr. Martin preached for us once in Arabic, and I preached six times, but Licentiate Daoud usually preaches to our Arabic audiences. (3.) We announced a service in Greek at 11 A. M., but we only held two services, November 15th and 29th. The third day there was only one Greek present at the time for service, and we concluded to wait awhile before beginning a regular preaching service in Greek.

(4.) We have a Sabbath school for different languages at 3 P. M. We usually have five classes. We opened our S. S. October 11th, and our attendance has been from twelve to seventy-seven, average thirty-six.

The class in Greek has been gradually increasing, so that now our average is about thirty, and Daoud preaches them a good long sermon, taking the international S. S. lesson as his text.

(5) We began our English preaching service on October 18th, at 4 p. m. Our audiences have been from 12 to 112; average attendance, 44.

The Druses who were here were foolish enough to try to get home by taking a sail-boat to the Syrian coast. A Moslem here cabled the Beirut Governor and all were captured, and I hear they have been put into the Turkish army.

I have given several illustrated talks on Bible subjects, as "Life of Moses," "Life of David," "Walks in Bible Lands," etc. Our chapel has always been full, and all classes of people seem to enjoy these talks, and we trust the truth thus sown will find a lodgment in hearts prepared by the Holy Spirit.

Prospects for the coming year :

We expect to keep up the work thus begun and enlarge and broaden it as the Lord opens the way and leads us on. We are now about completing arrangements with the B. & F. B. Society to take half of Licentiate Daoud's time as a colporteur from March 1st to September 1st. This is a tentative arrangement, but we hope we will be able to make it permanent. We are also trying to arrange for two more colporteur evangelists, who understand Greek and Turkish, one to be stationed in Nicosia and the other in Limasol, and with Daoud in Larnaca we can make a tour of the whole island at least once a year. Our plan is that these three men do both colporteur and evangelistic work, and the B. & F. Bible Society will bear half of wages and traveling expenses and the Mission the other half. . . . We believe our prospects for success are bright. Christ said, "All things are possible to him that believeth." Let our watch-word be, Cyprus for Christ.

We ask you to stand by us and with your prayers and money hold up our hands as we advance upon the enemies of our Lord and fight His battles till the victory is won, and "Cyprus, the Land of the Sun," becomes a diadem in the crown of Him who is the "Son of Righteousness."

Medical department:

Dr. Moore has been busy in this department, with the help of Daoud Saada, ministering to the wants of both soul and body as the way is opened and opportunity given. Clinics are held on Monday, Wednesday and Friday of each week, from 9.30 a. m. to 11 each of these days. The first half hour is spent by Daoud in leading these sick people to see that there is a sickness of the soul as well as of the body, and that this soul sickness will result in eternal death if not healed; that the physician of the soul is Jesus the Christ, and He alone, for it is written, "By His stripes are we healed." . . .

No. of clinics held from first 25

Total attendants at clinics 422

No. of visits in the homes of the people 62

Thus in this department also the good seed of the Word is being sown, and our trust is in His promise, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it." So we are looking forward with faith that even we shall see the day when these "mountains and hills shall break forth before us into singing, and all the trees of the field shall clap their hands."

HENRY EASSON,
WM. M. MOORE.

EXTRACTS FROM REPORT OF CENTRAL BOARD OF MISSIONS.

DOMESTIC MISSION.—The congregations of Mansfield, St. Louis, Topeka and Wahoo report a fair attendance at public services, and though weak numerically and financially, they are in a very encouraging condition under the pastoral care of the ministers in charge.

Soon after the meeting of Synod in 1896, steps were taken to carry out its recommendation with reference to the opening of new stations in our large cities. Chicago was selected as a most inviting field, and Rev. J. M. Wylie was appointed to investigate. His report was so encouraging that he was appointed missionary, August 24, 1896, and entered at once on his work. A room was secured at 6530 Cottage Grove Avenue, South Chicago, about seven miles from the heart of the city. Services are held every Sabbath. A Wednesday evening prayer-meeting, a Sabbath school and a Y. P. S. C. E. have been organized, and are well attended. On the 23d of April a commission of Iowa Presbytery organized the First Reformed Presbyterian Congregation of Chicago. Thirty-one members were enrolled. Three elders were installed. A fourth had been elected, but could not be present, and on the following Sabbath the Lord's Supper was dispensed, when thirty-one sat together at the Table. It is expected that about ten others will soon unite with the Church. We rejoice that at last in this great city, to which so many, especially of our young people, are attracted, and where the temptations to a life of carelessness and sin are so numerous and powerful, our effort to secure a foothold has been successful. It ought to be

added that the action of the Iowa C. E. Society resolving to appropriate the amounts of money reported from the local societies to this Mission for four years, did much to encourage the Board to undertake mission work in Chicago.

Kansas City, Seattle and Kent, Monongahela and McKeesport and Washington still receive supplements from the Board. The condition of each of these congregations is such as to encourage the hope that they will, ere long, become self-supporting.

The Treasury is overdrawn \$599.31. \$6,000 are asked for this work.

SOUTHERN MISSION.—The condition of this Mission continues to be most gratifying. The members who were reported last year as having been brought into the Church, are holding fast to their profession, with the exception of a few who had to be brought under discipline. There has been an accession of four. The congregation has held its own financially, and will close the year clear of debt. . . .

The school term opened September 28th, and closed May 20th. The first day's enrollment was 175; at the end of the first month it had reached 344. For the year it has been 495, with an average attendance of 390. . . .

The receipts from the school, including fees for music lessons, were \$744.64. Owing to having to employ additional help in teaching, the monthly expenses were larger than in previous years. There is now a balance in the Treasury of \$189.94.

Valley Creek day school has an enrollment of 40, with an average attendance of about 30. Pleasant Grove has an enrollment of 63, with about the same average. In the Sabbath school in the former place there is an attendance of between 40 and

50. In that of the latter, about 30. The Sabbath school at Pine Grove has also an attendance of about 30. . . .

\$5,000 are asked for this Mission.

INDIAN MISSION.—The year just closed has been, in many respects, a very satisfactory one. The lives of all the workers in the Mission and all the members in the Church have been preserved. Mr. Carithers, who was for some time seriously ill, has been entirely restored to health. The confidence of the Indians in the work seems to be growing, and the tokens of friendship are more marked. . . .

Almost all the converts have given good evidence of growth in spiritual life. A few have not lived up to their knowledge, but in no case has there been the rejection of the way, but rather lapses from the path of duty.

Services have been held regularly in the Mission building, and at Lime Creek. The audience varies from 75 to 150, the average being about 125. Rev. D. H. Coulter, D. D., and Elder J. W. Dougherty, of Sterling, a Commission appointed by Kansas Presbytery to assist in the dispensation of the Lord's Supper, was appointed by the Board to visit the Mission. The Sacrament was administered on the second Sabbath of May. . . . Deep interest was manifested by the Indians. From three to four hundred encamped in the vicinity, and crowded the chapel each day during the services on Sabbath. Dr. Coulter preached to over two hundred Indians in the church, and Mr. McBurney to nearly one hundred in an overflow meeting in the barn loft. Twelve were received into the Church, all Indians except one. There are now thirty Indian communicants.

The school work was carried on without

any interruption during the year. There was no trouble in getting all the children that could be cared for, and, in fact, late in the session Mr. Carithers was obliged to refuse some who desired to attend. . . . The number of pupils enrolled was 51. . . .

The relation of the missionaries to the representatives of the Government has been harmonious and pleasant. In a number of instances they have indicated their appreciation of the work being done. The missionaries acknowledge, with thanks, the kind aid received from congregations, societies and individuals. These tokens of appreciation make the work less expensive and more effective, and greatly encourage the hearts of the workers.

\$2,000 are asked for this Mission.

CHINESE MISSION.—The expenditure of means during the year has been confined to Oakland Congregation, and it is the purpose of the Board to continue on this line. . . . Prof. James H. Willson has carefully superintended the work, laboring to the measure of his enfeebled physical strength. . . . Rev. N. R. Johnston and wife, whose home is still in Oakland, have given cordial help as in former times, Mrs. Johnston in teaching, and Mr. Johnston in the morning services. The Board has given him \$150 in recognition of his services.

The number of pupils is 56.

JEWISH MISSIONS.—These Missions are located, one in Cincinnati, and the other in Philadelphia. The former reports an enrollment of 20, all Jews except 3, in the kindergarten, with an average attendance of 14. In the sewing school there are 10, in the boys' school 15, all but one Jews, and in the young women's class for the study of English, 10. The expenditure has

been \$546.40. The latter reports 3 families (14 persons) receiving regular Christian instruction, an average attendance at Sabbath evening services of 25, Sabbath school 25, sewing school 30, all that can be accommodated, and from 16 to 30 patients each month at the dispensary. Mr. Green-

burg has visited during the year 2,075 homes, and distributed 1,700 evangelical papers in the Jewish language, 250 in the Jewish and Hebrew languages, and 125 New Testaments in the same, and much other literature. The outlay has been \$575.15.

MONOGRAPHS.

ON SYSTEMATIC BENEFICENCE.*

The obligation to contribute to the financial support of the Lord's cause is one of the plainest of Bible teachings. By approved examples, by positive precepts, by the giving of a systematic plan, by promises, by warnings, this duty is repeatedly and solemnly set forth.

For sixteen years we have had a standing committee on systematic beneficence, whose annual reports have been designed to educate the people in this matter. A careful study of statistical reports for a quarter of a century shows that but little progress has been made.

In exhorting Christians to abound in this grace, the following Scripture truths are urged:

1. Our material interests are involved. We are slow to make a practical use of the truth that the Lord gives bountifully to those who give bountifully to His cause. This is not the highest of reasons for giving, but it is one that has much practical force. We should not hesitate to use a plea so often used by the Spirit of God. Our neglect of it may be one reason of partial failure to develop the grace of

liberality. Christians must learn that financial prosperity is conditioned upon faithfulness in the use of the Lord's money, and if economy begins at the house of God, so also does judgment. No believer in Scripture can reasonably doubt that the widespread and long-continued financial distress, accompanied by appalling disasters, involving the destruction of vast sums of accumulated wealth, is partly because of unfaithfulness in the use of property.

In the matter of money-getting, no less than in the matter of soul-saving, we are workers together with God. There is a divine as well as a human side in every calling. There is no success without God. "It is He that giveth thee power to get wealth." He, therefore, claims a share of our increase, and conditions His co-operation and blessing upon the payment of it. His word concerning this matter is full and plain. To the command to the people of Israel to pay tithes was linked the promise "that the Lord thy God may bless thee in all the work of thy hand which thou doest." The following Scriptures teach the same truth: Prov. 3:9; 10:22; 11:24. Mal. 3:8-12.

2. Our spiritual interests are involved. It requires grace to use wealth properly.

*Read at Synod of Reformed Presbyterian Church, Beaver Falls, Pa., June 1, 1897.

Its use is a test of our spiritual condition. Giving to the Lord is itself a grace. To give freely and willingly is a means of growing in grace.

Augustine says: "In a certain way the Lord wishes us to be merchantmen. He makes an exchange with us. We give what abounds here, we receive what abounds there. We give earth and receive heaven. We give the temporal and receive the eternal. We give things corruptible and receive the immortal. Lastly, we give what God has bestowed, and receive God Himself. Let us not then be slothful in such a commerce as this. Let us not continue poor." Paul enjoins that those who have been made partakers of spiritual things should minister unto their teachers in carnal things. He commands that, as we abound in other graces, we should abound in this grace also. II. Cor. 8:7.

3. The sincerity of our profession is involved. If we truly believe what we profess, gratitude to God for benefits received, desire for the welfare of men, interest in the success of Christianity, zeal for the honor of God and His Son Jesus Christ, will lead to the systematic and liberal support of the Gospel. The intermittent feature by which much of the giving of the present time is characterized is not indicative of spiritual health. Many people without grace and without great principles to maintain can be moved to give spasmodically by special and touching appeals. But Christians who are conscious of the value of their principles and the greatness of the cause they support, will pour a constant stream of funds into the treasury of the Lord. A mere statement of the need of money is sufficient to call forth a liberal response. In the account of the great

revival recorded in II. Chronicles, thirtieth and thirty-first chapters, we are told that one result was the prompt payment of tithes, so that the priests had plenty and a great store left, for the Lord blessed His people. No urging was needed, but the people responded as soon as the command was given. May the Lord send us such a revival!

4. Faithfulness in the use of abilities and entrusted talents is involved. In the Lord's service there is a place for all kinds of abilities—physical, mental, moral and spiritual, and for all kinds of talents—educational, social and financial. There is a place for money which nothing but money can fill. Wealth and the ability to get wealth are of God, no less than the ability to do evangelistic and reform work. This talent, therefore, should be consecrated to God as unreservedly as any other.

5. The equalizing of religious burdens is involved. Having gifts differing according to the grace that is given us, whether the gifts of teaching or of getting wealth, we are to use them for God. Rom. 12:6-8. It is not right that those having one class of gifts be eased, and those having another burdened. Whatever our gifts, we are to use them to the extent of our ability.

God's word fixes the minimum of financial ability at one-tenth of the increase. Many can and should give far more. While financial obligation to the Lord is bounded on the minimum side by the law of the tithe, it is bounded on the maximum side by the degree of prosperity and the exigency of the hour.

6. The principle of co-operation in Christian work is involved. We have fellowship with God and Christian brethren in our gifts of money. Our college and

theological seminary were founded to equip ministers, missionaries and reformers for their work. Their number is increasing faster than are the means for their support. Has the Head of the Church made a mistake in calling so many men into His service just now? Is He not calling on Christians to co-operate with Him and these laborers by their gifts?

Government statistics show that the average income of all the men, women and children in this country is fifty-five cents a day. A tenth of this is twenty dollars a year. The rule for obtaining the numerical strength of the Church is to multiply the number of communicants by two. To keep in safe bounds, let us multiply our membership by one and one-half. This will give 15,000. Twenty dollars a year for each amounts to \$300,000. For the past twenty-five years our gifts have averaged only eighteen dollars for each communicant. With a membership of 10,000 this amounts to \$180,000. For the past two years we have averaged only \$16.47. On the most favorable calculation possible our people are not giving more than one-seventeenth, and almost certainly not more than one-twentieth of their increase. We should have an annual contribution of at least \$100,000 more than is given. We should employ a hundred more laborers in the home and foreign mission fields and in the cause of reform. We are debtors to every nation still in darkness. This obligation has reference, first of all, to the generation now living and to the causes now in progress, not to the generations yet unborn and to the causes yet to be inaugurated. We can best discharge our duties to the future by discharging them to the present. While not refusing gifts and bequests, only

the interest of which can be applied to practical work, we urge that giving for immediate use is the duty of every one entrusted with the Lord's money. We should be more anxious than we are to meet our obligations to the present, and less concerned about endowing the institutions of the future.

Finally, the rights of God are involved. Both we and our money belong to God. The recognition of God's claim is essential to the right use of any power or possession. The example of the Macedonian Christians recorded in II. Corinthians 8:1-5, shows that the act of giving ourselves to the Lord precedes the act of giving our money to the extent of our ability.

To remind us of our obligation to Him, God has reserved the seventh part of our time and the tenth of our increase. Other days and parts of days will be spent in worship by those who keep the Sabbath; other tenths and parts of tenths will be given as free-will offerings by those who pay the Lord's tenth. No one uses time properly who does not keep the Sabbath. No one uses his possessions properly who does not pay the tenth. Let God's claim, therefore, be acknowledged. In the language of Bishop Hall, "Well may we think our substance due where we owe ourselves."

We offer the following recommendations:

1. That God's financial plan be made the subject of study in the pulpit, the prayer-meeting, the Sabbath School, Missionary and Young People's Societies.

2. That the present exigency requires that all should give liberally for the immediate use of the Church.

3. That the manifold blessings attending

systematic and liberal contributions to Christ's cause be emphasized by ministers and teachers.

4. That each Session be advised to appoint a committee on Systematic Beneficence, whose duty it shall be to develop by all proper means the beneficence of the congregation.

5. That Synod's committee on Systematic Beneficence be instructed to adopt measures for increasing the liberality of the whole Church, such as corresponding with the committees in congregations and directing them to literature on the subject.

R. C. WYLIE, *Chairman.*

ON EVANGELISTIC WORK.*

By evangelistic work we understand work among the spiritually destitute at home. Between it and missions there is no antagonism; they are parts of a whole. Nor is there any antagonism between it and our distinctive work as a Church. If we believe in our principles and their ultimate triumph, we must labor to disseminate them. This would not, and, if properly understood, will not be allowed to interfere in the least with our efforts to save the unsaved about us. To affirm that anything in our principles or their consistent maintenance prevents our so doing is to admit that to that extent our creed or our method of maintaining it is wrong.

Nor is there any antagonism between evangelistic and reform work. The one necessitates the other. The giant evils of society are largely neutralizing efforts to reach the unsaved about us. The thoroughly consecrated evangelist is likely

soon to realize that he must actively oppose these evils in order to success in his work. It is not at all unlikely that ere long his attention will be attracted to the attitude of the government with reference to Christ and Christianity, and he will become a National Reformer.

As a Church we should engage in this department, not exclusively, but systematically, constantly and enthusiastically. The commands, "Go ye, preach the Gospel to every creature," "Go out into the lanes and highways and hedges and compel them to come in"; a due regard to the success of the cause of our divine Saviour and King; the best interests of our beloved land; the eternal welfare of those about us; the prosperity of our own Church will not admit of anything else.

Yes, of our own Church. With sorrow we are obliged to admit we are not holding our own numerically, nor contributing to the schemes of the Church so liberally as to meet the necessary expenses for carrying on our work. This year there are reported a net decrease in our membership of 125, and a deficit in our Foreign and Domestic and Southern Mission Treasuries. For lack of funds work has not been prosecuted as it should have been. When will this cease? There is no good reason for it. It must cease. One of the ways to accomplish this is to enlist the energies of our members in this grand work of laboring to bring souls to Christ. When this is done, our young, active men and women will not be so likely to unite with other religious bodies, saved souls will be added to the Church, means will be provided for more aggressive work in all departments. The large number of laborers waiting to be employed emphasizes the necessity for our

*Read at Synod of Reformed Presbyterian Church in Beaver Falls, Pa., June, 1897.

uniting in this work as a present duty of the Church.

That we may engage successfully in it, there must be, "underlying and giving character to all our efforts, profound convictions of truth." Without this no effort is likely to be successful. There must also be realized on the part of each the necessity for personal service. It is good to give our sympathy, our money and our prayers; but we must not forget to give ourselves.

Your Committee recommends the adoption of the following Resolutions:

1. That as a Church we recognize it as an incumbent duty to make prayerful, constant and systematic effort to reach with the saving truth of the gospel the spiritually destitute about us.

2. That in all our efforts at evangelistic work we should have for our object not only the saving of souls, but also the building up and establishing such in the faith that they may become intelligent and consistent members of our own Church.

3. That Sessions be urged to arrange for actively engaging in evangelistic work by seeking out suitable fields, organizing Sabbath schools, preaching stations, etc., and that they be instructed to report any fields especially promising to Presbytery for their more thorough cultivation, if it be deemed advisable.

4. That our members be reminded of their duty to give not only their money, their sympathy, their prayers, but also their personal service, they themselves by personal contact "to infuse the Christ-life into those about them who have not as yet learned what it is."

J. W. SPROULL, *Chairman.*

THE UNIVERSAL NOTE IN THE MISSION COMMAND.

We do not emphasize as we should the universal note in the missionary commandment, which is the "marching orders" of the Christian Church. We fail to notice how often this note of universality is repeated, from our habit of beginning our quotation with the words, "Go ye therefore and make disciples of all nations." The commandment has a preamble which is an essential part of it. The word "therefore" is the link which binds both together, and makes the commandment reasonable and binding. The commandment is often neglected because the preamble has not been understood or remembered. It gives us the first universal note, without which the command would not have such binding power over the Christian conscience.

The Universal Authority.—Jesus came and spake to them, saying, "All power is Mine in heaven and in earth." The "power" is not that by which deeds are done, it is the authority by which commands are rightly uttered. It is a common mistake to regard it as a declaration of strength or ability, but that claim is not made here. Jesus really says, "All authority is Mine in heaven and in earth." He is the rightful Ruler of angels and of men. It is because of that that He gives this commandment. Christ presents His credentials before He gives His instructions. He has a right to lay this charge upon His followers, because there is no place in earth or heaven where His authority does not extend.

As we think of the task and the men who were to begin it, we feel that such authority was needful. They were to go out into the world and make all nations disciples of

their crucified and risen Lord. Without worldly influence, without wealth or learning, with nothing but the treasure of the Gospel, they were to bring the haughty Roman, the contemptuous Greek, and the peoples of the dark Gentile world to the feet of Christ! It needed more than a man's authority to lay such a charge upon them. It needed the word of One who had "all authority in heaven and in earth."

There is no command of the Saviour which has greater weight than this. If we make any comparison of one command with another, we are compelled to own that this one is more binding than any, for it alone is prefaced with the solemn and majestic declaration, "All authority is mine in heaven and earth." Neglect of Missions springs from failure to recognize the paramount and universal authority of our Master. We must see that He is Lord, or we will not submit without question to His authority. So long as men and women do not see this (and they cannot see or say it without the Spirit), they will not recognize how absolutely necessary it is for them to obey this august and magnificent charge.

The Universal Mission.—"Go ye therefore and make disciples of all nations." The field is the world. What a marvel it is! What a testimony to the divine origin of Christianity, that from the most narrow and bigoted of peoples, who emphasized what separated them from all nations, the religion should come, which has the world as its field, and all nations as its object! The idea is so original that the very word of command had to be invented, for the active use of the verb "make disciples" is not found in classical Greek.

This command corresponds with the

authority He claimed, the authority which He possessed. Imagine the absurdity of saying, "All authority is Mine in heaven and in earth. Go ye therefore and make disciples of the people of Judea and Galilee!" Men would have laughed at the inconsequence. But the "all authority" and the "all nations" correspond. There is a grand and impressive harmony between the claim and the commandment.

By this universal mission Christ has saved His followers from doubt and disobedience. They might have been perplexed as to where they should or should not go. They might have avoided the Barbarian as too low, or the Roman as too high for the Gospel. They might have thought of the needs of their own land, and neglected the lands that were foreign to them, but were not foreign to Christ. All such doubts, difficulties and excuses were silenced by the words, "Make disciples of all nations." Christ has not left it to His followers to mark out the limits of their work. If we attempt to do so we are usurping or denying His authority. He will not recognize any line of demarcation between Home and Foreign Missions. His mission: our mission, is universal.

The Universality of what is to be taught.—"Teaching them all things whatsoever I have said unto you." No words of His that speak of duty are to be kept back or neglected. We are not at liberty to make a selection. We dare not make a private table of the laws of Christ for ourselves or others. The Christian life is to be ruled everywhere by the same laws. The character of the Christian disciple is to be the same universally. The followers of Jesus Christ are to be brethren, and should reveal a family likeness. The same inner dis-

cipline is intended to secure the same results in character and conduct.

No difficulty in making converts at home or abroad is to be avoided by ignoring any one of His laws. "To gain a great good" in the advancement of His kingdom we must never withhold even a "little" commandment. The temptation to do this is anticipated in the early warning, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven." At whatever cost or delay, we must teach and observe "whatsoever" He has commanded us. The teaching, like the authority, and the mission are universal.

"Whatsoever I have commanded you." This is Christ's description of the work of the Christian Church. Not to civilize, not to teach science, philosophy, languages or political economy, but "all things whatsoever I have commanded you." We need to study the terms of our commission, both at home and abroad. We are to teach His commandments. It is not the doctrines or the dogmas, but the commandments which are emphasized. This is Christ's way of making disciples: "To obey is to understand." The "Holy Spirit is given to them that obey Him." Orthodoxy is lifeless without obedience.

The Universal Presence of Christ.—"Lo, I am with you all the days unto the end of the world." No day without Christ for those who obey this commandment! However hard the duty of the day might seem, however dangerous or disappointing, this was to be the inspiration and comfort of the apostles. It is no marvel that they attempted and accomplished their unique and seemingly impossible task when they

had such a promise. And it stands for our comfort and strengthening still. The promise is not an assurance of the presence of Christ with us to the ends of the world—an assurance that He is with us wherever we may go. That is secured in the words, "I am with you all the days." The limit is one of time—until the completion of the age—i. e., until the end of the present dispensation. So it remains as a promise for us, who are nearer that consummation than the first disciples. It has been proved true by every faithful preacher. When Livingstone declared before the students of Glasgow University that he was strengthened and upheld amid the perils and loneliness of his journeys in Africa by the word of a perfect Gentleman: "Lo, I am with you always," he was speaking of what has been found true by all like-minded messengers of the Cross. Even the most timorous, in face of the hardest task on the darkest day, can say, "It is enough," and go forward with peace and hope in his heart. He will never fail us, He will never forsake us.

Thus the commandment of the Lord Jesus is majestically harmonious. The universal note so often repeated, is in the style of Him who is exalted as Head over all. He who has "all authority" sends His messengers to "all nations" to teach "all things whatsoever He commanded"; and lo! He is with them "all the days," even to the end of the present dispensation. Such thoughts as these should lead every follower of the Lord Jesus to more earnest obedience, to greater consecration of service and of gifts, and to more settled peace and hope in seeking to accomplish His high and holy will.—*Rev. John Reid, M.A., in Missionary Record.*

WHAT DO YOU SAY?

The Kongo railway, which is soon to span, with its iron limbs, the cataract region of 230 miles, has involved not only an enormous outlay in money, but a hecatomb of human lives. No one will ever know how many graves have been necessitated by that stupendous work, and yet these obstacles have never for a moment been deemed insurmountable in face of the end in view. The rocks must be blasted, the mountains scaled, the valleys exalted, and the ravines bridged over, to make the way of civilization plain. Whatever was involved in the way of suffering or of death was not to be taken into consideration; and even if the sum expended were more than a million sterling, this, too, should be gladly subscribed for the work in hand. Gigantic outlay is considered advisable for the facilitation of trade and civilization. Shall it not be equally reasonable when expended on the spiritual elevation and eternal salvation of nations which sit in darkness? Are not the souls of men worth more than the rubber of the forest, or the ivory of the elephant? Belgian, French, English, and Portuguese traders do not flinch from encountering the dangers of the Kongo climate for the sake of worldly advancement. It were a thousand shames were we to lag behind.—*Regions Beyond.*

WHAT A MISSIONARY LIVED TO SEE.

The Rev. Joseph Matthews lately died at Kaitaia, New Zealand. He was the oldest missionary upon the roll of the Church Missionary Society of England, and he died at a mission station which he himself had helped to found in 1833. When he landed in New Zealand, he and

his fellow-missionaries were the only European residents amongst the war-loving, man-eating natives of the islands. When he died, New Zealand was a prosperous colony, the Christian Church within it was minutely organized, and the Maoris were largely Christianized and ministered to by men of their own blood, many of whom had been his converts and pupils.

It is significant of the feeling towards missions in the thirties, that of the seven men sent out by the Church Missionary Society in the year Joseph Matthews sailed, only three were English. Of the others, one was a Prussian, one a Hanoverian, one a Wurtemburger, and one a Swede. Of these four, two had been trained at the Basle seminary. Mr. Matthews lived to see the day when the very flower of the English youth counted it a joy to volunteer for fields as forbidding as cannibal New Zealand seemed to be in the early thirties.

EXAMINED.

Successful missionary work in heathen countries is done only by missionaries who possess a rare combination of personal traits. In too many cases the examination of the candidate fails to reveal the presence or the absence of this combination. But the following story tells how an unusual examination, a sort of X-ray, made known that a certain young man was just the sort of missionary needed:

It was winter; the examiner sent the candidate word to be at his home at three o'clock in the morning. When the young man arrived at the appointed time, he was shown into the study, where he waited for five hours. At length the old clergyman appeared, and asked the other how early he had come.

"Three o'clock sharp."

"All right; it's breakfast-time now, come in and have some breakfast."

After breakfast they went back to the room.

"Well, sir," said the old man, "I was appointed to examine you as to your fitness for the mission field; that is very important. Can you spell, sir?"

The young man thought he could.

"Spell baker, then."

"B-a ba, k-e-r, ker, baker."

"All right; that will do. Now do you know anything about figures?"

"Yes, sir, something."

"How much is twice two?"

"Four."

"All right, that's splendid; you'll do first-rate. I'll see the board."

When the board met, the old man reported:

"Well, brethren, I have examined the candidate, and I recommend him for appointment. He'll make a tiptop candidate—first-class!"

"First," said the old examiner, "I examined the candidate on his self-denial. I told him to be at my house at three o'clock in the morning. He was there. That meant getting up at two in the morning, or sooner, in the dark and cold. He got up; never asked me why."

"Second—I examined him on promptness. I told him to be at my house at three sharp. He was there, not one minute behind time."

"Third—I examined him on patience. I let him wait five hours for me, when he might just as well have been in bed, and he waited, and showed no signs of impatience when I went in."

"Fourth—I examined him on his temper. He didn't get mad; met me perfectly

pleasant; didn't ask me why I had kept him waiting from three o'clock on a cold winter morning till eight.

"Fifth—I examined him on humility. I asked him to spell words a five-year-old child could spell, and to do sums in arithmetic a five-year-old child could do, and he didn't show any indignation; didn't ask me why I wanted to treat him like a child or a fool."

"Brethren, the candidate is self-denying, prompt, patient, obedient, good-tempered, humble; he's just the man for a missionary, and I recommend him for your acceptance."—*Exchange*.

A WISE DISTINCTION.

On one of the Fiji islands an intelligent and progressive young chief was interviewed by a Roman Catholic Bishop, who was received with every mark of respect. The bishop soon stated his request—namely, that the chief would cease being a Methodist, and adopt the Catholic faith. "Methodism," he said, "is an expensive religion. They ask you for money to support native preachers in your own tribe, and this missionary in charge. Then they say they want something from you to help some poorer tribe; and, indeed, I am told that they even expect you to give toward sending missionaries to heathen groups. If you will unite with our church it shall not cost you more than one-tenth of what you at present pay for religion." The chief replied thus: "I go to the merchant to buy sulu (a gown). He shows me one that will cost me five dollars. I perceive that it is beautiful. I stretch it out and know that it is very strong and will wear well. I handle it, and I feel that it will give me warmth. Then he passes me

another and says: 'You may have this one for twenty-five cents.' I examine it, and I find that it has no beauty; it will not wear well, for it is so thin that I can see through it, and it will give me no warmth. So bishop, it seems to me that it is with these two religions. I have a good one. You say it costs much. True; but it is worth much. You offer me a cheap religion. I tell you plainly, it wouldn't suit me. It is like the cheap sulu. I see no beauty in it; it would give me no spiritual warmth, and it wouldn't wear well."—*The Double Cross*.

SHARP ARROWS.

A Brahmin lad, reading in the Government school at Trivalore, one day saw the colporteur selling Scriptures and reading specimen verses. He said to his comrades, "Let us go and make fun of that fellow who is selling Bibles." They went. But as they drew near they heard the words, "The blood of Jesus Christ His Son cleanseth us from all sin." These words went like arrows to the heart of the lad who had gone to make fun of the colporteur, and, after a pause, he said to his companions, "Let us go away, there is no use in annoying this man." He went home, but the words rang in his ears. He went to school next day, but the words went with him. Soon afterwards he accompanied his parents and other members of the family on a pilgrimage to the Kaveri, and while bathing in that sacred river, the words rang in his ears with tremendous force. He stood in the water, and said, "Yes, it is true. This water cannot cleanse me from sin. The blood of Jesus Christ alone can do so." He came home, but the Spirit of God strove

with him. He placed himself under Christian instruction, and soon found by experience that Christ's blood could cleanse him from sin. He is now a bright and useful Christian.—*Rev. Mounie Phillips in The Harvest Field*.

THE AFRICAN SLAVE TRADE SMITTEN.

The military forces of the Royal Niger Company have gained a victory of the first importance over the powerful slave-raiding Mohammedan rulers of the Nupé territory. The *Times*, in one of its leading articles, states that "in the downfall of Nupé it is not unreasonable to hope that the slave trade has suffered the severest check it has ever done since the abolition of the traffic between this same West Coast and America." The abolition of the British sea-going slave trade took place in 1807. Mr. C. H. Robinson, when traveling in Haussaland in 1895, penned the most lamentable account of the desolation caused by the way in which the Nupé kings or sultans were accustomed to make raids upon their own and neighboring peoples. Upon one occasion, in the direction in which he had to travel, he found sixty miles of country ravaged, towns and villages swept away by fire and sword. Slaves were one of the main articles of currency. Different towns paid their tribute in slaves to the Sultan of Sokoto, some to the number of hundreds, others to the number of thousands. These had to be procured by war and raiding, accompanied by cruelties and horrors unspeakable. We may truly thank God for the wiping out of a gang of slave-raiders and murderers, who were one of the plague-spots of Africa.

THE SPEECH OF PIETY.

One of the great problems of the religious life is the problem how to preserve naturalness with piety. We are in danger either of being unnaturally or unduly reticent of our religious feelings. If we give utterance to them, the habit is apt to end in mere talkativeness. If, from a desire to be scrupulously honest with ourselves, we check our speech, we may lose the opportunity of the influence which speech bestows; we may blunt our spiritual perceptions and render ourselves incapable of those very emotions to which we have refused to give utterance. The happy art of preserving the mean between overmuch talking and an unfruitful silence is hard to win. The aim of all should be that their religion should be so really their own that their utterances on religious subjects should be neither forced nor fluent, but just simply natural. The speech of piety should be like the voice of song, sweet because irresistible, and irresistible because real.—*Bishop of Ripon.*

WHAT DO YOU THINK OF THIS?

The *Church Economist* figures that over \$6,000,000 will be spent this summer on hotels and railroads by the attendants on four religious assemblies. It assumes that 25,000 persons will spend from \$50 to \$200 each in going to the Christian Endeavor Convention at San Francisco in July, and a quarter of a million is added to the estimate for local expenses. It estimates that 20,000 persons will spend from \$30 to \$100 each in attending the Baptist Young People's Convention in Chattanooga in July, and that the entire expense

of this assembly will fall little short of a million and a half. The Epworth League will meet in Toronto in the same month, and it is estimated that it will cost \$1,700,000; and the Brotherhood of St. Andrew is to have a convention in Buffalo in October, which figures at the trifling sum of \$200,000. These four sums aggregate \$6,175,000. The heavily indebted mission boards of most of the churches, and the trustees of congregations that have difficulty in raising the pastor's salary and the interest on the mortgage will look longingly at these figures, and raise some question as to the wisdom of the expenditure; but the railroad and hotel men will get the money, and they may be malicious enough to suggest that Judas was the first treasurer to raise a question of that sort.

CONFESS CHRIST.

J. Hudson Taylor tells of a young Christian who had received Christ as his Saviour, but who said to the missionary that he would wait until he learned more about Him before making a public profession. "Well," said Mr. Taylor, "I have a question to ask you. When you light a candle do you light it to make the candle more comfortable?" "Certainly not," said he, "but in order that it may give more light." "When it is half burnt down do you expect that it will first become useful?" "No, as soon as I light it." "Very well," he said, "go thou and do likewise; begin at once."

An exchange says: The nobleness of life depends on its consistency, clearness of purpose, quiet and ceaseless energy.

EDITORIAL NOTES.

—A cable-telegram, of June 5th, announced the death at Mersina, Asia Minor, on the previous day, of our senior missionary, Rev. David Metheny, M. D. For more than a year he had been in feeble health, but continued to work long after his vital force was gone, often preaching when unable to stand, and even when so weak that he had to be carried to his room at the close of service. In February he was compelled to cease from further effort, and, after many weary weeks of complete prostration, he has passed away in the 61st year of his age, and the 32d of his missionary career. When full particulars have reached us, a sketch of his life will appear in these columns. In the meantime, we can only say that Dr. Metheny was a volunteer missionary in the truest meaning of the words. A young physician of good promise, and sure of a lucrative practice in this country, with the distinction that professional skill invariably brings, he was resolved to devote himself to missionary work in some foreign field. No worldly inducement could prevail to turn him aside from his purpose, and for over seventeen years in Syria, and nearly thirteen in Asia Minor, he was loyal to his chosen work. Having served his generation according to the will of God, he has fallen asleep.

Our heart goes out in sympathy to Mrs. Metheny and the bereaved family, and we commend them to the Lord, who, in His prompt and perfect sympathy, will give help in the hour of need.

—Attention is called to the opening article of this issue of the *HERALD OF MISSION NEWS*. "The Authority of Christ" means the conversion of the world. In

the fact of His mediatorial supremacy lies our right to go into all the world and make disciples of all nations. The preaching of a full gospel is the chosen means of saving individual believers and the divinely appointed agency for the salvation of society.

—At the late meeting of the Synod of the Reformed Presbyterian Church, which convened at Beaver Falls, Pa., May 26, 1897, great interest was manifested in its missionary and Reform work. A fair proportion of time was devoted to the consideration of these important interests. To get a correct idea of its missionary operations at home and abroad, it is only necessary to read the Report of the Committee on Missions, in connection with the official statements of Boards and missionaries. (See p. 127.)

Along with these papers should be read the Report on Evangelistic Work. It is a brief but very excellent paper, though it called forth a lively discussion. There were some who contended that notwithstanding the large decrease in membership the outlook was full of promise, insisting wisely that prosperity cannot always be measured by accessions. There were others who claimed with equal force that the decrease was largely due to lack of spirituality in the Church. Everyone will have to study it for himself and form his own opinion. (See pp. 127-145.)

As nothing is more essential to successful evangelism than separation from the world, our readers will be glad to know that the Committee on Secret Societies*

*This paper and other reports on Reform Questions will appear in the next number of the "Herald of Mission News," and will be found in the Minutes of Synod, which can be obtained from Rev. F. M. Foster, 341 W. 29th St., New York, for 30 cents, including postage.



REV. DAVID METHENY, M.D.,
IN THE EARLIER YEARS OF HIS MISSIONARY LIFE.

was sustained in urging that pastors should preach on the "evils of secrecy and the necessity of entire separation from its worldly and sinful companionships." Peculiar in the privileges we enjoy, we must also be peculiar in the *character* we bear.

It is written, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." All worldly alliances are inimical to our spiritual interests. The very atmosphere of Masonic and other lodges, even those avowedly established for benevolent purposes, is deadly. To enter them, thus enrolling ourselves in a covenant of brotherly love with many who do not fear God nor relish divine and spiritual things, is to disqualify ourselves for the preaching of truth and purity. Not less intimately associated with efficient gospel work is loyalty to the law of the Sabbath. The professed follower of Christ who fails to keep that day holy in the fullest sense of the terms is tempting others to go astray and necessarily impairs his usefulness as a preacher of righteousness. Every thinking man will agree with the Committee on the Sabbath as to the importance of Scriptural teaching in the home in regard to the sanctification of this day and the regulation of personal conduct so that it cannot be pointed to as inconsistent with our profession. All Associations and Alliances that are seeking to enlighten the community and mould public opinion in reference to the claims of the Lord's Day deserve the practical sympathy of the Church.

Another branch of missionary effort, too much overlooked, is the calling of the nation to repentance and the lifting up of a faithful testimony for the royal preroga-

tives of Jesus Christ. It is to be regretted that when this question came before Synod, it gave rise to a heated discussion that was very unwise and unprofitable. The aim of both "National Reform" and "Testimony-bearing" is to preach the Crown of Christ, with the hope of ultimately securing a constitutional recognition of His mediatorial supremacy as King of nations. Both are moving along slightly differing lines to the same end, and His enthronement at the right hand of the Father is at once a prophecy and guarantee of success. "He must reign till He hath put all enemies under His feet." How strange, in view of this precious assurance, that the enemy should be allowed to stir up jealousies and unseemly strifes between brethren, who should "stand fast in one spirit, with one mind striving together for the faith of the gospel." Evidently their contentings are the result either of personal rivalry or of sheer misunderstanding. If the latter, we commend to their study the story that is related of two eminent Scottish ministers, Drs. Chalmers and Stuart. One day they got into a controversy about the nature of faith. Chalmers, compelled at length to leave his friend, said, "I have no time to say any more; but you will find my views fully and well put in a recent tract called 'Difficulties in the way of believing.'" "Why," exclaimed Dr. Stuart in astonishment, "That is my own tract; I published it myself."

A very serious barrier in the way of successful missionary work is the conflict of opinion that is going on in the Church to-day as to the rights of its members. No one can deny the fact of this disturbing element, and many illustrations of the serious injury that it is likely to do to the

cause of Christ were supplied during the sessions of Synod. Contending earnestly for the faith once delivered to the saints will always bring a blessing, but when there is no principle at stake, only a difference of human opinion, let us have peace that the Church may devote itself to the special work for which it exists in the world. In the Church, if anywhere, peace should reign. There no power is recognized but the law of love, and when that disappears, the Holy Spirit, who rested on the Saviour in the shape of a dove, emblem of peace and purity, will go away. "Grieve not the Holy Spirit of God." Let us open our hearts to receive Him whose presence and power were so often asked for during the sessions of Synod. We are witnesses for Christ, and, if we follow His leadership, our testimony will not fail to be effective.

—The following are the appropriations of Synod for missionary work:

Domestic Mission.....	\$6,000
Indian "	2,000
Southern "	5,000
Jewish Missions.....	2,000
Mission to China.....	5,000
Foreign Missions.....	15,000
National Reform.....	8,000
Testimony-Bearing	4,000
	<hr/>
	\$47,000

This seems to be a large sum, and yet there should be no difficulty in raising the full amount. Read the report on Systematic Beneficence, and act on the principles enunciated there, and the money asked for will be paid into the Treasuries, with all arrears for last year. (See p. 145.) What is needed is to apply a touchstone to our

professed belief that ten per cent. of our net income belongs to God. There are hundreds of business men in America to-day who are trying to comfort themselves with the thought that they have fair balances on their books, while they know secretly, but close their eyes to the ugly fact, that many worthless and unrealizable assets contribute to the deceptive fairness of those figures. Surely we ought not to imitate in holy things those silly financiers who are on the direct road to bankruptcy and shame. A professed belief in the tithe system is only paper money, wholly worthless unless exchangeable for face value in the gold coin of consecrated offerings.

—At Synod the following contributions were entrusted to us for Foreign Mission work, and have been paid into the Treasury:

Rev. Isaiah Faris	\$20.00
Vernon, Mich.	
A Friend in Southfield, through Rev.	
J. McCracken.....	20.00
Rev. T. J. Allen.....	10.00
Sterling, Kan.	
" P. J. McDonald.....	.50
Seattle, Wash.	

There was also handed to us from Rev. W. W. Carithers, of the Cache Creek Mission, Oklahoma Ter., a check for \$81.61, to be credited as follows:

Penny collection during the year	
May 1, '96, to April 30, '97, of	
the Indian Mission Children and	
Workers, for Syrian Mission...	\$37.01
Thank-offering taken at Communion,	
May 9, 1897, at the Indian Mis-	
sion, for the famine sufferers in	
India	44.60

We also received from the Young People's Society of College Hill Reformed Presbyterian Church, for a bed in the Latakia Hospital, \$50.00.

Besides, there were paid to us the following contributions on account of salary for Pastors' Missionary:

Rev. T. J. Allen.....	\$5.00
Sterling, Kan.	
“ P. J. McDonald.....	5.00
Seattle, Wash.	

—*The Missionary Herald* for June contains in one of its editorial paragraphs a mistake that we take the liberty of correcting. Expressing surprise to find, in Prof. Lindsay's commentary on the Acts of the Apostles, the statement that Antioch “is now the chief seat of the American Missions in the East, and has again become a great missionary center,” the writer says, “the fact is that in the city where the disciples were first called Christians there is but one feeble church, with a native preacher and a small school, and no American missionary has ever done more than make an occasional visit to this out-station.” For more than a score of years the Reformed Presbyterian Churches of Ireland and Scotland have had a representative in Northern Syria, with Antioch as center of operations. Rev. James Martin, M. D., has labored among the Greeks and heathen Ansairies in that city, with marked success, ever since the inception of the Mission. We cannot give the exact number of communicants, as statistics are not at hand. But when visiting Syria a year ago, we spent one Sabbath with the little congregation there, and found a good attendance

at both morning and evening services, though the pastor was in Scotland at the time. There were 101 children in the Sabbath school, and during February of this year, we are told that the average attendance was 120. In the daily Mission schools there were 208 names on the roll last winter, and one day the actual attendance at roll-call was 199 pupils.

In this old city there is a church, not large numerically, but far from being “feeble.” On the contrary, it is in a very prosperous condition. There are two ordained ministers from Ireland, and under their supervision a staff of native colporteurs and teachers who are doing excellent work in the outlying villages, notwithstanding Turkish opposition. Mrs. Martin was Miss Rebecca Crawford, of Philadelphia, Pa., who was sent to Latakia, Syria, in 1866, as representative of the American Reformed Presbyterian Church. From her marriage in 1879 to her death a few months ago, her home was in Antioch, and her self-denying work among women of all classes in that old city has left a lasting impression on the community.

—A book of unusual interest to college men will be published immediately by the Fleming H. Revell Company. It is entitled “Strategic Points in the World's Conquest: the Universities and Colleges as related to the Progress of Christianity.” Its author, Mr. John R. Mott, is probably the most widely known of the leaders of the National and International organizations among Christian students. “Strategic Points” is a record of his observations, and of the results of his investigations, during a tour of over twenty months in various parts of Europe, in India and Japan.

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